

ZION'S HERALD AND WESLEYAN JOURNAL.

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FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, JULY 17, 1850.

TERMS, \$1.50, STRICTLY IN ADVANCE.
OFFICE, NO. 7 CORNHILL, BOSTON. { No. 29.

SONG OF DEATH.

Shrink not, O Human Spirit,
The Everlasting Arm is strong to save!
Look up, look up, frail nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!

Quickly goes down the sun;
Life's work is almost done;
Fruitless endeavor, hope deferred, gather strife!
One little struggle more,
One pang, and then is o'er,
All the long, mournful, weariness of life.
Kind friend, 'tis almost past;
Come now and look your last!
Sweet children, gather near,
And his last blessing hear,

See how he loved you who departed now!
And, with thy trembling step and pallid soul,
O, most beloved one,
Whose breast he leaned upon,
Come, faithful unto death,
Receive his parting breath!

The fluttering spirit panteth to be free,
Hold him not back who speeds to victory!
—The bonds are riven, the struggling soul is free!

Hail, hail, unfranchised Spirit!
Thou that the wine-press of the field has trod!
On, blest Immortal, through boundless space,
And stand with thy Redeemer face to face;

And stand before thy God!

Life's weary work is o'er,

Thou art of earth no more;

No more art trammelled by the oppressive clay,

But treadst with winged ease

The high acclivities

Of truths sublime, up Heaven's crystalline way.

Here is no boasting quest;

This city's name is Rest;

Here shall no fear appal;

Here love is all in all;

Here shall thou win thy ardent soul's desire;

Here clothe thee in thy beautiful attire.

Lift, lift thy wond'ring eyes!

Yonder is Paradise,

And this fair shining land

Are spirits of thy land!

And these who throng to meet thee are thy kin,

Who have awaited thee, redeemed from sin!

—The city's gates unfold—enter, O! enter in!

For the Herald and Journal.

EAST MAINE CONFERENCE, {
Frankfort, June 30, 1850. }
Ordered, That the Secretary of the Conference Missionary Society be requested to furnish to the Zion's Herald a copy of his Report for publication.

EXTRACT FROM THE REPORT Of the East Maine Conference Missionary Society for the years 1849 and 1850.

You are aware that the report of your secretary will embrace the operations of a new Conference—that this new Conference contains within its limits much territory that is but just reclaimed from the wilderness, and which is itself Missionary ground—and that, consequently, many of the offerings that have been thrown into the missionary treasury are the offerings of newly-formed and feeble societies—and being aware of all this, you will be less surprised at the feeble pecuniary demonstration which we, as a denomination, made the last year for the conversion of the world.

At our last session, the Methodist E. Church within the limits of this Conference numbered 9857 members, including probationers. According to the report of our Treasurer the contributions received from these 9857 members for the cause of missions was (tell it not in Ethiopia)—publish it not in the jungles of India—lest the infidel rejoice, and the daughters of the unbaptized heathen triumph) \$618.41!—equal to 6 1-4 cents a member!

In regard to our denomination as a whole, a comparison of its doings with its duty is sufficiently humiliating. For several years past our contributions average only from 13 to 17 cents a member! But it will be seen that a comparison of our Conference with others is still more humiliating. The Maine Conference paid, last year, 1 1-3 cents to a member. The New England 21 1-3—the Providence 25 cents to a member.

The East Maine Conference falls short of the lowest average above named nearly 7 cents. The Maine Conference 6 cents. The New England exceeds the average 7 1-3 cents. The Providence, 12 cents. The excess of the N. E. and the Providence Conferences above the common average is more than our whole contribution. And during the year just closed they have still increased their contributions—the latter having paid 30 cents to a member, or more than double the general average. But all our Conferences have done miserably enough—and as a denomination we are doing less instead of more than formerly—our receipts being greater in 1846 than in any year since. This, certainly is a wrong direction for the M. E. Church to take at this stage of her progress.

We are not only doing less for missions than we have done, but, as far as our pecuniary offerings are concerned, we fall far behind some other churches. The denominations which support the American Board pay an average of one dollar per member. The Presbyterians pay 93 cents—the Baptists, 21 cents. The Southern Methodist church 16 cents.

It is true, our church suffers no disengagement if she does not equal others in her cash contributions. The *Missionary* employed by other denominations does not contribute money to support himself. His contributions are his time, his talents, his labor. He casts himself into the treasury of the Lord. Let it be remembered this is precisely the position of a large portion of the Methodist Church. Thousands, who make up the newly-formed societies in the moral deserts, in the forests, and on the frontiers of our country, are neither more nor less than missionaries—though they neither assume the title, nor ask assistance from the *Missionary Society*. They not only labor ceaselessly, but cheerfully contribute from their own scanty means to send the *Gospel* to places still more destitute. Now who does not see that a few cents from such members, as far as benevolence is concerned, are equal to as many dimes from the members of long established societies. We might reasonably expect these to contribute not only three or four, but ten times as much.

Again. Our church has not only been a pioneer, but her *extension* has been exceedingly rapid. Her new recruits cannot consistently be expected to pay as much as *long-trained regulars*. But if labor and sacrifice were taken into the account, it is believed the M. E. Church would fall behind no denomination in her freely offered will offerings to God.

One thing more needs to be observed in this connection. If the M. E. Church has contributed less money for the support of missions, it does not follow of necessity that she has performed less labor. It is well known that one

man may perform as much work for one dollar as another can for five. It ought to be remembered, too, that one church may accomplish as much with 13 cents as another can with 21, 93, or even 100.

Thus much has been said on this point in order to shield our denomination, and this Conference from undue reproach.

But if we, as a denomination, all things being considered, have done as well as others, we might have done better than we have." And if we as a Conference have done a little, we cannot, if we would, conceal the fact that we ought to have done much more. We have seen that of all our efforts for the *Missionary* cause last year, the result was 6 1-4 cents to a member. In almost any other part of our country this would have been unpardonable. And I do not see how it can fail to reddish with a blush of shame the face of every member of our church within the limits of even the East Maine Conference. It is painfully evident we have not done our duty. Of the 76 circuits and stations embraced in our Conference 23, including about one fourth of our membership, did not contribute one cent. Now if these persons could not read—they could not hear—if they could not feel, we might excuse them. If they were heathens, or Jews, or Mohammedans, we might excuse them. If they were unconverted persons who had never spoken a Saviour's name, we might palliate their delinquency. But when we consider that they were Christians by profession—baptized, *Methodist* Christians—and that they lived in the full blaze of the Gospel light of the nineteenth century, our warmest charity refuses to frame an excuse for them! And if such be the sin of ignorance, as God will not now wink at.

But not only did these 2400 pay nothing—probably one third of the members on other circuits paid nothing—so that actually one half the members of our church in the East Maine Conference paid nothing for the support of this glorious cause. And when we consider that the contributions of the other half were in amount chiefly expended within our own borders, we find that we are doing absolutely nothing out of our own State for the salvation of the world.

This may be right, but we do not believe it is. We have forgotten the motto of our glorious leader: "The world is my parish." We have forgotten that God has left to the Christian church the work of its conversion. We have forgotten the last words of the world's great Saviour before he ascended to his Father: "Go ye into all the world, and preach the *Gospel* to every creature!" This then is the work of the Christian church. Did our members believe it when they gave to the cause of missions six cents apiece? What was the language of most of those fourpences and five cent pieces? To the infidel they had a language like this: "We have made considerable ado about religion, but we think little of it; our offerings fairly represent our estimation of it." To the heathen world they said, "Though we look with horror upon your abominable idolatries, we think you are as good as we are, and that an expenditure of 6 1-4 cents apiece will make you every way equal to us!" This is the blasphemous language of a five cent piece thrown into the *Missionary* box by a Christian whose namearies are full of scorn. The widow's two mites have indeed a different dialect. What that difference is will be seen at the final reckoning.

Among the various objections which are thrown into the treasury of the Lord instead of money, (like a button into a contribution box) one is, "We don't know where the money goes!" the interpretation of which is, either "we have no faith in God, and of course no confidence in his servants," or "we offer this foolish objection because we have nothing more honorable to offer." Now whether such members have taken interest enough in the *Missionary* cause to inform themselves of its operations or not, it is pretty certain that if others did not contribute more than they, it would make but little difference where it went, and it might be truly said of their money as an ancient prophet's avaricious and unfaithful lackey said of himself, "They serve not whether."

2. Another objection is, "The heathen are as well off as we are;" which, as it regards many objects, may be true. But if it be true, it does not argue that the heathen will be saved. It only argues that such objects will perish—for the Bible says, "Idolaters shall not inherit the kingdom of God." It might even be admitted that the state of a heathen who "perished without law" would be more tolerable than that of the objector who thus "sinned against the law" without weakening at all the motives for *Missionary* effort.

3. A third objection is, "We are too poor." *Aye! too poor!* And this is just what makes this. This niggardly policy of doing nothing except what one is actually compelled to do is enough to make any body poor. It has ruined many a society. Generally, it is all selfishness, and the motto seems to be, "all for self, nothing for God; or, which is about the same thing as it regards time, talents or money—the first fruits for self, the refuse for God!" This policy has starved many a minister at home. It has withheld the bread of life from millions of perishing heathen abroad; and it is to be feared it will shut the gate of heaven against many who profess to be Christ's disciples. The reason why so many societies are tottering in rags and poverty, hardly able to stand upright, and dragging out a miserable existence, is to be found in this wretched policy oftener than in any other cause.

If we are poor, let us not think of getting rich by robbing God. Let us rather dispense with our evil habits. Let the Sepoys drink their tea, and the Arabs their coffee—let slave-mongers and rationalists eat, snuff and smoke their tobacco if they will—let debauchees and drunkards sip their infernal, deadly cups, and let Christians drink pure water, and eat wholesome food, and give what they save by so doing for the salvation of others, and our *Missionary* treasury would soon be filled. Were the *Methodist* Church to do this, she would put more gold and silver into the treasury of the Lord than the whole Christian world does at the present time.

4. The last objection is, "There are so many objects of benevolence I cannot give to all. If I give to the missionary, I shall have nothing for the preacher." This is nothing less than Covetousness knocking at the door of Cupidity, and meanly trying to awake him to his assistance. But the simple meaning of the objection, in most cases, is this:—"However many objects of benevolence there may be, I do not intend to give one cent to any of them, and I only offer this objection to get rid of the application;" and as for "the preacher," when he meets with an individual who makes such an excuse, he knows better than to expect anything poor idolaters can't pull it over the Bible.

The Book of God has found its way into the Vatican too, and the Sovereign Pontiff has become a trembling beggar. The religions of men, as well as their crowns, and sceptres and thrones, are crumbling at the approach of Christ's kingdom. The world's waiting eyes

benevolent societies!" I know there are. And there will be more yet. Thank God, the church is devising liberal things. She means to sow wide all waters. We ought to bless God for a chance to sow. We have not forgotten the language of Holy Writ: "Whatsoever a man soweth, that shall he also reap: he that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully."

Once there was only the preacher to sustain, and he fared poorly. Then came the *Missionary Society*, and the preacher fared better. Then was the Sunday School, and the preacher and the missionary both fared better. Now we have the *Missionary Society*, the Sunday School, the *Bible and Tract Society*, Education, the poor, the fifth Collection, &c., &c., and the preacher never fared so well as now. Had we a dozen more "objects of benevolence" the preachers would get their full claim—superannuated and all! And there is no preacher among us I presume, like one reported in another Conference who said he did not dare to solicit subscriptions to the Herald for he should not get his own claim! That man never will get his claim. But however much he may fall short of it he can never fail to get as much as he deserves.

It is 1850 years since Jesus died for sinners, and yet three fourths of our race are not informed of the fact! Six hundred millions of human beings who, if saved at all must be saved through Jesus Christ, have never yet heard his blessed name. To point all these souls to the "Lamb of God that taketh away the sin of the world," the whole Christian church has but 3000 missionaries in the field—one to every 200,000 heathen! Instead of which the world stands at this moment 600,000 Christian missionaries. The *Methodist E. Church* in the United States ought to send out five hundred additional missionaries before the close of another year! There are men enough, and there is money enough to sustain them, without making a draft upon a single individual that Heaven would not warrant.

Instead of 600 dollars, the *E. M. Conference* can pay 10,000 dollars. Of its 9857 members, it is believed that there are at least 200 who ought to pay \$10 each. \$2,000. 500 " 5 " 2,500. 1000 " 2 " 2,000. 2000 " 1 " 2,000. 2000 " 1-2 " 1,000. 2000 " 1-4 " 500

This would make up the \$10,000 and still leave 2247 poor members from whom we could ask nothing, and a dozen rich ones who ought to pay \$100 each.

We are confident that if this sum could be raised it would not only be without damage, but of great benefit to those who paid it. Whether this sum will be raised the ensuing year is a question that will admit of more doubt than the question of our duty respecting it. But in order to an approximation thereto, let the people be informed of the operations of our *Missionary Society*, the condition of its treasury, &c., &c. Let each preacher, at a meeting appointed for the purpose, open a subscription instead of barely announcing a collection—let each pew be supplied with slips of paper, and every person be invited to write his name and the amount he will give to the *Missionary Society* during the year. Afterward a collection might be taken to accommodate those who can give and will give only dimes and fourpences—and this collection in many charges will vary but little from what it would have been without the subscription—while the subscription itself will amount to ten times as much as the collection. On a circuit which contributed by collection but \$3 last year, nearly ten times as much has been obtained by subscription this year. This course is not only expedient but it is just. If persons are so insensible to duty as not to be moved by the best motive, they ought, at all events, to be made to contribute.

Much also may be done by forming "Ladies' Missionary Societies," "Juvenile Missionary Societies," &c., of which we have some worthy examples.

One juvenile society paid \$65 into the treasury last year. The Baltimore "Ladies' Missionary Society" lately forwarded \$950 to the Treasurer at New York as a *part* only of the \$10,000 for the benefit of the people of Israel, shall we withhold from him the glory, or refuse to recognize his hand in raising up such men as discovered the laws of electricity, as invented the machinery to bring forth and control the power of steam, that it might subserve the purposes of man—that made even the lightning the instrument of conveying messages with the utmost speed from one place to another, from friend to friend? No, indeed, thanks be to God, who has exhibited all around us; and more especially for the wonders of redeeming love in the gift of Jesus Christ, through whose death and continual intercession we are made partakers of all these blessings. I could not refrain, indeed, from adoring him for raising up such men as Fulton, whose genius led him to apply the power of steam to the propelling of ships, and for endowing man with the mechanical powers which enabled them to construct such various and complicated machinery, that by its working, under the impetus given to it by the application of this powerful agent, it should move a boat through the water at the rate of from 12 to 18 miles an hour! For if God called Bezaleel, and "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving timber, to work all manner of workmanship," (see Ex. 31: 3-11,) for the benefit of the people of Israel, shall we withhold from him the glory, or refuse to recognize his hand in raising up such men as discovered the laws of electricity, as invented the machinery to bring forth and control the power of steam, that it might subserve the purposes of man—that made even the lightning the instrument of conveying messages with the utmost speed from one place to another, from friend to friend? No, indeed, thanks be to God, who has exhibited all around us; and more especially for the wonders of redeeming love in the gift of Jesus Christ, through whose death and continual intercession we are made partakers of all these blessings, as well as the prophecy of the voice of posterity, will be a voice of unanimous and just condemnation:

THE DEGRADING TENDENCIES OF SLAVERY.

Our brethren of the press in the United States are eloquent at times on the demoralizing tendencies of the old European despots. We have no wish or call to contradict them. Keeping in view the practices which prevail at Rome, in the Court of Austria and elsewhere, and recollecting the fact that they are so true. It should be definitely understood, by all who are called into contact with the gigantic crime of Southern Slavery, that if they defend or palliate it, they may gain for a time in politics or in purse, but they lose inevitably, they lose forever, among all others. The voice of other lands, which is but the prophecy of the voice of posterity, will be a voice of unanimous and just condemnation:

SLAVERY, AS IT LOOKS FROM ACROSS THE OCEAN.

The following remarks, which we cut from a late number of the *Christian Times*, cannot be read by any intelligent and serious American without a deep sense of their justice, and an irrepressible shame at the fact that they are so true. It should be definitely understood, by all who are called into contact with the gigantic crime of Southern Slavery, that if they defend or palliate it, they may gain for a time in politics or in purse, but they lose inevitably, they lose forever, among all others. The voice of other lands, which is but the prophecy of the voice of posterity, will be a voice of unanimous and just condemnation:

THE IMPERFECTNESS VS. THE MAN.

The fact that intemperance wholly perverts the better feelings of mankind, both natural and moral, has no doubt been fully shown to every candid mind. But I have seldom heard of a more awful demonstration of the fact, than lately fell under my own observation. A man who had led an extremely dissolute and almost abandoned life, by the constant and excessive use of ardent spirits, was suddenly thrown into convulsive fits, depriving him at once of all reason and power of speech. His father was if possible a wretch more vile than himself. On the day of the burial of his son, his friends for the sake of decency, though with some difficulty, restrained him from partaking freely of his favorite beverage, *Gin*, till after the funeral services. On his return from the burial his first thought was his *Gin*. Having obtained this, he addressed those who stood by to this effect:

"When I die I do not want you to have any minister around with his *long prayers*, but follow me to the grave, and then come back and go into the hall and have a *real frolic*."

W.

GEMS FROM MCHEYNE.

Suffering.—"There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised, before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Command me to a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering—it is so much akin to the Man of Sorrows."

Humility.—"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face, is the bane of spiritual life and of the ministry. O, for the closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy; but, O, for a holy ignorance of our shining."

our boat glided swiftly along over the Newburg Bay

MISSIONARY DEPARTMENT.
FROM OUR MISSION ROOMS.

FOREIGN GERMAN MISSION.

Dr. McCLINTOCK is on the ground in Bremen, and, under date of June 10th, says—"There should be a new church built; but one or the other must be done. The Cramer-Amt Saloon is very close and uncomfortable. With a church, Methodism would be done in Bremen. You see the money raised this summer, in the East, West, North and South, put their shoulder to the wheel, and do it!" Speak on, brethren; the sum asked is from four to five thousand dollars.

We have advices from Bro. Jacoby up to June 13. With this Journal, we have also the reports of two colporters in his service for a short time past. One has sold one hundred and twenty-five volumes of various books, and given away eight Testaments; and the other sold one hundred and fifteen volumes.

GENERAL CLIMATE.—In the afternoon we had a general meeting for the number of persons who are too old for them all to speak, and I do not want to divide them until after the arrival of Bros. Doering and Nippert." This was written before their arrival.

"*June 12th.—Praise the Lord, he has made all things right! I am glad that I can announce the arrival of the brethren in good health."*

CHURCH AND CONGREGATION.—"I expected our congregation would be very small in the summer; but it is not the case. I am sure if we had a large, commodious building, that the people would not find it necessary to go to a vapor-bath, if they only went to go to church. A Methodist preachers' Society met, for we could have a congregation of from eight hundred to one thousand hearers, of all classes of persons."

MORAL MISSIONARIES FOR CALIFORNIA.—Rev. M. C. Briggs, of Ohio, an elder in the M. E. Church was sent to California by the Eastern Main Conference, appointed a missionary to California, and transferred for that purpose to the Oregon and California Mission Conference. We are advised by the Western Christian Advocate that Rev. William Morris, late pastor of the Western charge, in the city of Indianapolis, Indiana Conference, has gone overland to California, to be a missionary in that rising State.

PRAYER FOR MISSIONARIES.—We attended worship on Sabbath morning where our superintendent of the African mission was present; and the man in which the pastor of the congregation took the burden of our bereaved brother on his own heart and ours to the throne of grace and deep intercession, presented the prayer of "Bear ye one another's burdens, and so fulfil the law of Christ." Of all men, missionaries to the heathen may say to the church, "Brethren, pray for us."

We are happy to say, that, although our Bro. Bastion left the coast of Africa under the influence of the fever of the climate, his voyages to England and to this country have quite restored his health.

TO SUPERINTENDENTS OF SUNDAY SCHOOLS.—Friends of missions, for such years, will remember your attention to an article in the forthcoming number of the Missionary Advocate, addressed to Sunday Schools, by Bro. Macley, one of the superintendents in China.

CHINA.—April 30th.—Under this date Bro. Loomis, Sen. Christian's Chaplain, wrote: "The Church of England has established a mission at Fah-Chau. A gentleman and his son, now in Hong Kong will proceed directly to Fah-Chau, and establish a hospital. The elder has been for many years a physician in England. He has clerical orders. Mr. and Mrs. Doolittle have arrived, destined for Amoy. Messrs. Martin and wives, destined for Ning Po." Bro. Loomis was about to embark on a visit to the Northern parts of China.

Herald and Journal.

WEDNESDAY, JULY 17, 1850.

DEATH OF PRESIDENT TAYLOR.

It is with sincere regret that we announce to our readers this week the sudden death of our worthy Chief Magistrate. His death at this juncture of public affairs may affect materially the administration of the government, and can but be regarded as a national calamity. It will be seen by the extract following that he died on Tuesday evening of last week. He was 66 years of age, having been born in Orange County, Virginia, in 1784. We gather from the papers the following facts relating to the mournful event. Further particulars will be found under the Congressional department.

On the 3d the President had great cause for trouble—and trouble, it is said, is a prolific source of bilious affections. It was on the 3d that Mr. Toombs and Mr. Stephen A. Douglas were called to give their opinion in the Texas question. The tone of the remarks made may be judged by the note addressed on the same day, to the *Intelligencer*, and on the same subject, by Mr. Stephens.

On the 4th, though he had been complaining for a day or two of Profound pain in his bowels, which, with consequent prostration, induced his family to send Dr. Witherspoon about 3 o'clock, who came immediately. Calomel was administered and also opium. These had a good effect, and the results were favorable. No necessity was felt for the continued presence of the physician. On Sunday, the symptoms varied. There were signs of intermission, but the disease was still progressing. The alarm was felt, but some anxiety. Intense thirst was felt. The patient ate ice constantly, and when his stomach became full of fluid, he ejected. Dr. Witherspoon felt the necessity of continuing with him constantly. The mind was clear, but no one said "I dare be a dead man."

All Sunday night Dr. Witherspoon continued with him. About 2 o'clock A. M., Monday, he told Col. Bliss, I can take the responsibility of the case no longer; others must be called in. Col. Bliss named Dr. Hale, a physician of note here, who soon came. Mr. Hale, and who arrived about 3 A. M., Dr. Wood, Gov. Taylor, telegraphed up from Baltimore, and he came in the nine o'clock cars. Dr. Coloway was subsequently called in.

The physician immediately went into consultation. Dr. Wood said it was very like his attack at Erie (Penn.) last summer—and was not frightened by the symptoms.

Dr. Hale, however, was in the main con-

tended with quinine, and with a cathartic.

The mind of the patient was clear, but thist intense, and vomiting frequent. The violent pas-

ses were up, and he expired.

He did not pass pain save from thirst, which nothing seemed to assuage. There was no headache, no pain in the stomach. The disease was a severe bilious intermit-

tent fever with congestion.

He appeared conscious to the last, and so firm and col-

lected that some who were present entertained the opinion that he would survive till morning; but it was already stated, he ceased to breathe at 5 minutes past 12 o'clock.

The last coherent words uttered by the dying man were carefully noted down, as follows:—"I die—I am expecting the summons—I am ready to meet death—I have endeavored faithfully to discharge my duty—I am sorry to leave my friends."

The Members of the Cabinet, a number of officers of

the Army and Navy, the Mayor and other Corporation officers, the U. S. Marshal, District Attorney, and a host of personal friends, were in attendance, whilst a large concourse of citizens sorrowfully awaited the result.

Mr. Clay, who was most devoted in her attend-

ance day and night, is now entirely prostrated, whilst his immediate family are stricken with grief that cannot be comforted by human aid.

Simultaneously with the moving of the funeral proces-

sion at Washington, on Saturday, tolling of bells, firing

of minute guns, and other demonstrations of mourning,

took place throughout the country.

PAUPERISM IN ENGLAND.

The London Economist publishes a table which shows the agreeable fact, that the number of Paupers in Eng-

land has diminished during the present year by no fewer than 53,249 compared with 1849; 103,626 as compared with 1848; and 15,178, as compared with the year 1847, when railway operations were in full activity. The overgrown metropolis continues healthy, although the weekly deaths are increasing, those for the last four weeks hav-

ing been 803, 827, 857 and 860, respectively.

CAN SLAVERY ENTER THE NEW TERRITORIES!

An interesting correspondence between Horace Mann and S. R. Thurston, the Delegate to Congress from Oregon, on the possibility of slave labor in California has been published. Mr. Thurston, in a speech before the House in March last, remarked that he had been in California, and was well acquainted with a large part of it. Mr. Mann therefore requests his opinion, and the reasons for entertaining it, of the probability or improbability of the introduction of slave labor into any part of the territory recently acquired by the United States from Mexico; provided such introduction be not prohibited by law; and asks his opinion in regard to other kinds of labor, as well as agricultural; because, a most unwar- ranted, if not a most disengaging attempt has been made, to lead the public to believe that no form of slave labor will ever be introduced there, because, probably, it may not be introduced for agricultural purposes.

Mr. Thurston in his reply takes it for granted that slave labor can be profitably used in the territories, but it will be diverted into them, if not prohibited, according to the law regulating the investment of capital, viz.: that it will always go where, under all circumstances, it will yield the greatest return to the owner. He remarks:

The same paper has the following item on our Tracts:

Three hundred and eighty-one different Tracts are now printed and ready for circulation by our Book Agents. They say the whole list has recently been revised, and we consider it is now complete. The price of the tract has been thrown out to make room for new tracts added to the present time. These tracts are sold singly, or in any quantity of any given tract; also in the same number of packages, viz., in fifteen packages, classified according to subjects; and also in the same number of packages, of 250 pages, arranged in three volumes. The price of the tract is 15 cents for 1 cent, or 1500 for \$1, at retail; and 30 cents for 1 cent, or 2000 for \$1, when \$5 worth or more are purchased. The Sunday School Series forms a neat package of 400 pages at 25 cents. The new tract, 50 in number, 250 pages, are furnished in a package by themselves, at 17 cents retail, or 12 1-2 cents wholesale. A complete set of the tract printed at this date, contains 3,930 pages.

The *Western Christian Advocate* has a long article on the misrepresentations of the conduct of our last General Conference, made in the address of the Southern Bishops to the late General Conference of the M. E. Church, South.

The Washington correspondent of this paper speaks as follows of the condition of Methodism in the nation's capital:

Methodism has spread its arms considerably in this vicinity within a few years. Some fifteen years ago, the old Foundry, on Fourteenth Street, was the only congregation of that denomination among us, the Ebenezer station, at the New Yard, and the Georgetown station, each having a few members.

Now, however, there are many more, and the number is increasing. The Arkland, the M'Kee, and the Union Chapel, all flourishing societies, and a fine church erected in Georgetown. Some of these stations are in portions of the city where, owing to the absence of temples of other sects, they command the influence of the people.

I have the pleasure further to state that, on yesterday, the fine Methodist church in Alexandria, eight miles distant, which has been closed for a year or two on account of the secession of some of its members to the Church South, who set up a title to the premises, and succeeded in getting it into law, was taken by the Judge to the Bishop of Alexandria, and given to the colored Methodist Episcopal Church. Our brethren there, I understand, are greatly rejoiced, as it might be anticipated, at the prospect of worshipping again in the venerable edifice which it had been left free to seek profitable employment, would readily find its way to that territory.

As to California, I am equally clear. California will always be a mining country, and wages will range high. At present slave labor in California would be more profitable than in Oregon. And I have always been of the opinion that the slaves there would be more profitable than in any other country.

Bro. Moore, J. Flinn, J. Cobb, A. R. Lunt and H. H. Torsey—brethren eligible to Elder's orders—were called up, and the usual questions proposed by Bishop Hedding.

The address of the Bishop to the candidates

upon being moved by the Holy Ghost to preach the Gospel, going on unto perfection, and visiting from house to house, was very impressive. May we all remember it.

An interesting letter from Dr. Durbin, on the state of our Missionary operations, was read by the Secretary, and referred to a special committee. The mission field is opening on every hand. May the church awake to

activity.

As the names of the superannuated preachers were called, there was one who answered not, and who will answer no more on earth till the heavens are no more—I mean Bro. H. Butler. He has gone to his reward. His last words were: "My heart and my flesh fail, but God is the strength of my heart and my portion forever."

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Zion's Herald and Wesleyan Journal.

THE ILLUSTRATED DOMESTIC BIBLE, by Rev. J. C. Cobbin.—We sometimes mentioned that we had received the sixth number of this work, but declined noticing it as we had not received the preceding numbers. The publisher has since sent us number one, and directs our attention to a statement in the prospectus which would have explained the fact alluded to satisfactorily. We were wrong, therefore, in our animadversions, and are bound to retract them, which we hereby do very cordially. As to the work itself, we are prepared to speak of it in emphatic terms of commendation. Its mechanical execution is superb, and it combines a variety of advantages in its literary execution which will render it one of the most convenient as well as elegant editions of the Holy Scriptures ever offered to the public. The London Christian Times says of it: "We have never yet been provided with a Bible so eminently adapted for general use as this." We give the following outline of its principal features: 1. Seven hundred Wood Engravings. 2. Many thousand Marginal References. 3. Three Finely Executed Steel Maps. 4. Numerous Improved Readings. 5. A Corrected Chronological Order. 6. The Political Books of the Metrical Form. 7. An Exposition of each chapter, containing the essence of the best Commentators, with much original matter by the editor. 8. Reflections, drawn from the subjects of the chapter, and giving, in a condensed form, its spiritual import. 9. Questions at the end of each chapter for family examination. 10. Dates affixed to the Chapters for each Morning and Evening's Reading, comprising the whole Bible in a year. It is issued in semi-monthly numbers, 25 cents each, to be completed in twenty-five numbers. This is surprisingly cheap for such a work.—*Houston & Boston.*

BIBLICAL INSTITUTE.
DEAR BRO. STEVENS.—At our late Preachers' Meeting in the New London District, a Committee was appointed to report to the several societies on the subject, the report to be made at the Biblical Institute. The following report was made to the meeting, and adopted.
As July is the month for this collection, I hope you will publish the report in the Herald. The sums are small, and it is earnestly hoped that no preacher will fail to collect the sum apportioned to his station.

E. BENTON.

New London,	\$1 00
Lyme and E. Lyme,	2 00
Woodstock,	2 00
Stafford,	2 00
Mystic Bridge,	3 00
Square Pond,	2 00
Tolland,	1 50
Montgomery,	1 00
Gale's Ferry and Groton,	2 00
Thompsonville,	3 00
Wardsboro Point,	2 00
Uncasville,	3 00
Westerly,	1 50
Norwich Landing,	4 00
Greenwich and Lisbon,	3 00
Rockville,	3 00
Windham,	2 50
Norwich N. & Franklin,	3 00
Yarmouth,	2 00
Windsor,	2 00
Manchester,	4 00
Wethersfield and Andover,	2 00
E. Hartford,	2 00
Danielsville,	4 00
Plantsville and Canterbury,	2 00
Willimantic,	3 00
E. Hampton,	1 00
South Coventry,	9 00
E. Portland,	2 00
West Thompson,	2 00
4 00	
Haddam Neck,	2 00
Fisherville,	3 00
Coldchester,	2 00
2 00	
Eastford,	3 00
Marlborough,	2 00

Religious Summary.

OLD SCHOOL PRESBYTERIAN CHURCH.—The Report of the General Assembly on missions gives the following facts:—Number of missionaries 370, who have labored in twenty-five States and in California and Oregon, and Minnesota. Additions on examination, 2,500. Certificates, more than 2,000. Churches organized, 60. Church edifices built, 140. Forty thousand children in Sunday Schools. A large number of Bibles, and tracts, books of the Board of Publication have been distributed. These missionary churches have contributed about \$10,000 for foreign and domestic missions. In California a Presbytery has been formed, and two Churches organized, and a house of worship sent out to the brethren there.

FOREIGN RELIGIOUS ITEMS.
Sessions to Rome—Scottish Free Church—Pope and Education—Christian Convention in London—Rev Mr. Finney—Bishop of Jerusalem.

Edward Purbrick, Esq., under-graduate member of Christ Church, Oxford, says that the Church and State Gazette, has succeeded to the Church of Rome; and Mrs. Dayman, with two of her daughters, the widow and children of the Rev. Charles Dayman, vicar of Great Tew, Oxfordshire, and a select preacher at Oxford, have also joined the Romish communion. Mrs. Dayman's son, a graduate of Exeter College, Oxford, and a clergyman in the diocese of Worcester, was recently announced as having preceded his relatives in the course of apostasy.

It is currently reported, says the London Record, that one of the leading Tractarians of the metropolis has just left the town for Paris, on some errand connected with his proposed reconciliation with Rome. This secession, if it shall finally be accomplished, will be the most important that has occurred since the departure of Mr. Newman.—The Catholic Magazine says:—"We understand that the Rev. William Dowsdworth, perpetual curate of Christ Church, St. Pancras, has resigned his incumbency, with the intention of joining the Catholic Church." The London Morning Post says:—"A correspondent informs us that the Rev. G. Case, assistant minister of Margaret Chapel, St. Marylebone, has, after the resignation of his appointment at that chapel, succeeded to the Roman Catholic Church."—The Free Church of Scotland recently met, and Dr. Nathaniel Patterson, of Glasgow, was elected moderator. The missionary funds had increased £30,000. In 1834, nine years before the disruption, the Free Church alone raised £49,216, and last year the amount had risen to £52,334, as reported to the present Assembly. The total amount raised by the Free Church since 1843 is £2,172,659, equal in dollars to ten millions and a half! The stewardship fund for the year amounts to nearly £90,000, which will give each minister about £156. The receipts for the Jewish Mission were £2,527. "On this report Dr. Duff presented himself for the first time to the Assembly, and was received with a cordial and enthusiastic welcome. He took occasion to refer to the intimate connection between missions to the Gentiles and missions to the Jews, and in a speech of pure and lofty eloquence, chastened by the deep and earnest piety which characterizes all his addresses, commended in glowing language, the cause of Jewish missions to the liberality and prayers of the church."—The Pope has recently sent, as a present to the President of the French Republic, a superb missal, enriched with paintings. In the cover is a gold cross, which belonged to Charlemagne. On the first page of the missal is the following inscription, in the handwriting of the Pope:—"Dilectissimo filio Ludovico Bonaparte."—The Pope's Nuncio in Paris has addressed a letter to the Bishops of France, in which he sets forth that the Pope disapproves of mixed schools, and exhorts them, in case such should be established in any diocese, to take measures to secure for the Catholic children the advantages of a separate school. "For [says the Nuncio] the Holy Father, bitterly deplored the progress which indifference in matters of religion has made in France, in other countries, and which has produced terrible evils, by the corruption of the faith of the people, anxiously desires that on this important point all pastors shall profit by every opportunity to instruct the faithful committed to their charge on the necessity of a single faith and a single religion—truth being one—to remind them frequently of their duty, and to explain to them the fundamental dogma, that out of the Catholic Church there is no salvation."

A letter from Rev. John Stephenson, of London, is published in the *Oberlin Evangelist*, bearing date the 10th of May, which says:—"Dear Bro. Finney has been doing great good with Bro. Roe, in Birmingham, and for the last month with Dr. Redford, in Worcester, a Congregationalist of the highest, and best character. Bro. Finney has this week come to London, and begins next Lord's day at George Whitefield's great chapel—the Tabernacle. The Lord has directed every step and done all things well. He was presented to the Congregational Board, representing all the churches of this very extensive denomination throughout the country, by Dr. Redford on Wednesday last. Bro. Finney addressed them for nearly an hour, and then a vote of welcome and commendation was moved in the kindest manner, by Rev. John A. James, and seconded by Bro. Sherman."—Bishop Ghobat has written to the Church Missionary Society, that many members of the Roman and Greek churches have become convinced of the absurdities of those churches, by the reading of the Scriptures, and have applied to him to be received under his instructions, with a view to a public renunciation of those errors; but he had found himself utterly precluded from receiving them! The explanation is this:—"When the Bishop was to be appointed to Jerusalem, a certain party in the church declared to the late primate that they would make all possible opposition to the appointment, unless it was made a condition in that appointment that no attempt should be made by the Bishop to convert the followers of the Romish and Greek churches to Protestantism. Thus, the Bishop was tied down!"—Dr. Ridley Herchell's proposal of embracing the opportunity of the Grand Industrial Exhibition of 1851, to hold at the same time a Christian Conference of all nations, is seconded, *unofficially*, by the British organization of the Evangelical Alliance.—Rev. Drs. Bunting, King and Steane, so far as the objects are concerned, and reserving liberty of judgment and action as to the modes of accomplishment. They say:—"Although we send you this joint letter, and attach to our names the official position we occupy in the British Organization of the Evangelical Alliance, you will understand it to be a non-official communication. We have had no opportunity of conferring with the Council; but as we are persuaded that your design must command

their hearty approval, we have not scrupled to address you in this manner, since we may thus the more effectively serve your important object."—The Foreign Bible Society during the past year, distributed 87,849 copies of the Scriptures, 35,000 of which were purchased by the British and Foreign Bible Society for distribution in France. The two societies united distributed 160,000 copies. The French Tract Society circulated 82,000 tracts during the year.—The Belgian courts have lawfully entered the bonds of wedlock. Let this decision be copied with throughout the Papal church, and many of its evils and corruptions would be done away.

Political.

The U. S. Senate have at last confirmed the nominations of Mr. Cass, respecting American vessels by the British, as Marsh to Constantinople.

SENATE.—A resolution submitted by Mr. Cass, respecting the search of American vessels by the British, was adopted.

Mr. Bell resumed his remarks on the Adjustment Bill. He argued that the bill will not restore harmony upon the New Mexico question—noting but the President's plan would. The South would be more likely to get slaves in sympathy with a Slave Government, than with a Northern one.

Several members of the Senate have made by the Legislature of Maine to elect a U. S. Senator. It is doubtful if one can be elected the present session.

RESIGNATION OF HON. JOAN P. HALE.—The Albany Journal says that the resignation of Mr. Hale is determined on. He will not, however, leave the Senate while the vital questions concerning FREEDOM require his voice and his votes. Simultaneously with his retirement from the U. S. Senate, he will become a Member of the Bar, and go to New York to practice law.

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FROM THE POETRY OF THE BIBLE.

By CALER B. JOSELYN.

Psalm 49: 14.

Riches are not rich forever;
Beauty's radiance fades soon;
Time will earthly ties all sever,
Life may vanish ere its noon.
Look o'er these, O thoughtless soul;
Ask, where is life's brightest goal?

The upright look for their dominion
When death brings the happy morn;
Then they rise in faïth's own pinion,
Into heavenly regions borne.
Man of earth! on pleasure's shoal!
Look to wisdom's brightest goal.

We are like the beasts that perish,
Death shall feed on us the same:
O! let us God's favor cherish
Ere life's last folly's shame.
Our acts are written on the scroll,
And we must journey to that goal.

They that trust in wealth and riches,
And of earthly treasure boast,
Walking among mighty ditches,
Over a deep abyss's coast:
The sullen waves around them roll—
Prepared thy faith to meet the goal.

BIRTH SONG.

FROM DICKENS'S "HOUSEHOLD WORDS."
Hail, new-waked atom of the Eternal whole,
Young voyager upon Time's mighty river!
Hail to thee, Human Soul,
Hail, and forever!
Pilgrim of life, all hail!
He who at first called forth
From nothingness the earth,
Who clothe the hills in strength, and dug the sea;
Who gave the stars to gem
Night, like a diadem;
Thou little child, made thee;
Young habitant of earth,
Fair as its flowers, though brought in sorrow forth,
Thou art akin to God who fashioned thee!

The Heavens themselves shall vanish as a scroll,
The solid earth dissolve, the stars grow pale,
But thou, O Human Soul
Shalt be immortal! Hail!
Thou young Immortal, hail!
He before whom are dust
Seraph and cherubin,
Who gave the archangels strength and majesty,
Who sits upon Heaven's throne,
The Everlasting One,
Thou little child, made thee!
Fair habitant of Earth,
Immortal in thy God, though mortal by thy birth,
Born for life's trials, hail, all hail to thee!

LINES ON HOPE.

SCHELLER.

The Future is Man's immemorial hymn—
In vain runs the present—a-wasting;
To a golden goal in the distance dim,
In life, in death, he is hastening.
The world grows old, and young and old,
But the ancient story still bears to be told.

Hope smiles on the Boy from the hour of his birth;
To the youth it gives bliss without limit;
It gleams for Old Age as a star on earth,
And the darkness of death cannot dim it.
Its rays will gild even fathomless gloom
When the Pilgrim of life lies down in the tomb.

Never deem it a Shibboleth phrase of the crowd,
Never call it a dream of a rhymer;
The instinct of Nature proclaims it aloud,
We are destined for something sublimer.

This truth, which the Witness within reveals,
The purest worshipper deepest feels.

FAMILY CIRCLE.

THE CENTRE TABLE.

"Husband," said Mrs. N., "it was many years ago." I think we must have a centre-table. I have some very tasteful volumes, and some beautiful shells, and a variety of things with which to furnish it; and indeed our parlor is quite singular without it, they are so common now."

"Well, Mary," replied the husband, "the house is your own domain, you know. Arrange it to your own taste."

Mr. N. was a talented young lawyer, in a pleasant New England town, devoted to his profession, and fond of his wife. At the time of their marriage, he built a moderate-sized house, convenient and well proportioned, in the planning of which the wife was consulted, and gratified entirely. He left it pretty much to her, and her discretion and good taste went no further than their present means allowed, and wants required. The fondness of a young congenial couple like George and Mary N., is easily contented—it is too happy in itself, to be disturbed by the suggestions of luxury and ambition.

During the first years of their married life, and while as yet the success of the young lawyer was problematical, the wife prided herself on the scrupulous, but not niggardly economy with which she regulated her outlays; but now that his reputation was established, and his income considerable and increasing, she thought their circumstances not only justified, but demanded some moderate expenditures in the way of gratifying taste.

The centre-table was procured, therefore, and duly placed in the middle of a room of fifteen feet by sixteen. It looked newer than the surrounding furniture of the apartment, but was not otherwise out of keeping with it.

"How do you like it, husband? Don't you think I have arranged it prettily—and is it not an addition to the room?"

"An addition it obviously is," replied the husband; "and an agreeable one, inasmuch as it pleases you—if for no other reason."

"I knew you would approve of it," the wife continued; "and really the room has so long had that stereotype look, that it is time some little change were made to relieve the sense of sameness."

"Husband," said Mary, a few weeks later, "I find the parlor appears small—indeed, it is rather cluttered, since we have the centre-table; there is hardly room to get about in it. Mrs. C., who was here this morning, and indeed several ladies, have remarked it. I have been thinking how to remedy it. We have only to enlarge the house a little on that side. It will give us more room above, also, as well as below—the cost will not be much, and it need not interrupt you in your business, as I can see to it. You know you are often complimenting me with those words of king Lemuel, 'the heart of her husband doth surely trust in her'; so trust me in this, and I will see it done."

"Very well, wife, consult your own wishes in the matter. It may be more of a job than you think, and perhaps you will conclude, in the end, that the better way had been to dispense with the table, instead of stretching the house to accommodate it. However, if you can put up with the dust and confusion of it, I have no objection."

"I think we can afford the expense," said the wife; "and as for the dust and disorder, that will soon be over. What I most regret is that it will disturb the shrubbery and shades on that side. But they will grow again."

The carpenters were set to work, therefore, and the consequence was, the elongation of the house by several feet.

In re-fitting the room, the carpet was of course too small, and a new one had to be bought; and the same was the case with the floor above. This was anticipated; but there was another consequence of the enlargement, which had somehow not been thought of; the fire-place was no longer where it should be. It seemed to have removed itself almost into a corner of the room. This was a sad blemish, in the eye of a lady of so much taste as Mrs. N., and the more vexatious, as she herself was responsible for it. To pull down and re-build the chimney, was the only way to remedy it, and for this the present, she did not venture to propose.

Mrs. N. was not ambitious, or not unreasonably so; but the love symmetry and fitness, and could not bear to see things distorted and "out of sorts." With all her natural force of character, she could not content herself to see the fire-place where it was; and when summer came around again, the workmen were recalled, and the chimney moved.

The room was now complete, and as it should be, except that the ceiling was a little too low to suit its enlarged dimensions. But the external proportions of the house had suffered. The front door and windows were as much out of place, as the hearth within had been. This was another unforeseen result. It was endured three or four years, till the wife proposed to remove the defect by an extension of the house on that side equal to the other.

"Alas! the spirit of improvement," said an aged and infirm man, whose chamber had been twice invaded by these changes.

"Alas! the necessity of going on, when one has once embarked in it," the niece replied. "Really, this altering an old house—though this is not an old one—is like the beginning of strife and the letting out of waters. But for that unlucky centre-table, the house was well enough as it was, and I wish it had so remained. But now it is a standing slur upon our taste. It needs the addition to restore it to some shapeliness; and besides, as our children grow older, we shall find more room convenient. And so, as Mr. N. has no objection, I think we will proceed."

In the execution of this resolve, more shrubbery was sacrificed; nor was that the worst. To accommodate the house, it was necessary to shave the husband's office farther, and as the ground became sloping, it was found necessary to raise a high wall of mason work for its reception.

And now, was the house symmetrical? It was anything but that. Its length was too great for its elevation. It looked like a portion of a rope-walk.

The projector of all these fine improvements wished a hundred times that it had remained as it was in those sunny days when she and her husband found it exactly to their minds.

"Who would have thought," said she, "that all this would have come of so innocent a thing as a centre-table?"

However, she resolved to be content. Experiments were at an end, and she had too much sense and principle, and was still too happy in the objects of her domestic love, to allow herself to be vexed at that which could not be remedied.

She bore the sly good-humored railing of her husband, which he could not quite suppress, especially when some friend wished to be taken through the house to see its conveniences. Indeed, she often rallied herself, and told the whole story from beginning to end, adding significantly, when a young wife listened to her, "Beware of centre-tables!" And is there not many a young man, as well as woman, that may profit by the caution? One ambitious or luxurious wish indulged, leads to a dozen more. Each successive one more importunate than the preceding. There is many a heavy chain, of which only the first and lightest link is visible at the outset.

"Well, Mary," said Mr. N. one day, "suppose this house could be reduced to its original condition, you would like it done, would you not?"

"With all my heart," she replied; "but that is of course impracticable."

"Yes, but with your consent we will to-morrow remove to another exactly like it, which, under cover of a stranger's name, has been built for me. In all but the site the house and the office are exact fac-similes of what these were; and the site is equally eligible. As for the house we leave, I propose to resign it to our minister, who needs more room than he has; and as his salary is none too large, I shall make it rent-free.—N. Y. Jour. of Com.

HOME AND WOMEN.

If there has ever been a more touching and eloquent eulogium upon the charms of home, and its dearest treasure, woman, than is contained in the following extract from the Christian Enquirer, it has not been our good fortune to meet it—

"Our homes, what is their corner stone but the virtue of a woman, and on what does social well-being rest but our homes? Must we not trace all other blessings of civilized life to the doors of our private dwellings? Are not our hearth-stones, guarded by holy forms of conjugal, filial and parental love, the corner-stones of church and state; more sacred than either, more necessary than both? Let our temples crumble, and our academies decay; let our public edifices, our halls of justice, and our capitals of state be leveled with the dust; but spare our homes. Let no socialist invade them with his wild plans of community. Man did not invent, and he cannot improve or abrogate them. ASA GREEN.

L. DRAFER.

Mrs. RUTH B. TAFT, wife of Bro. B. S. B. Taft, died in Richmond, N. H., June 6, aged 39 years. Although Sister Taft had not become a member of the church, yet we have no doubt she was a sincere Christian, and that the influence of her example will long be felt among those with whom she has associated. Her last days were days of severe suffering, but the grace of God enabled her to triumph, and in great peace to fall asleep, saying, "Come, Lord Jesus, come quickly."

Otisfield, July 3.

Sister SUSANNAH HAMBLEN, wife of Eleazer Hamblen, died in Wellfleet, Mass., June 13, aged 50 years. Sister Hamblen had been a member of this church about twenty-five years, and by many of the preachers who have served this people will be well remembered. She was emphatically a Christian in all the relations of life. She was kind, consistent, faithful and forbearing. Her sickness was very brief, yet she took her farewell of all of earth in full hope of a joyful eternity. She has gone, but will long be here remembered. Her bereaved partner and large family claim a share in our Christian sympathy. May the God of all grace comfort, support and sanctify to them this severe providence.

SAMUEL FOX.

BROTHER ABEL FAREWELL died in Hartland, June 5, aged 78 years, after a short and painful sickness. He was an affectionate companion, a kind father, a good neighbor, and a useful citizen. His loss is deeply lamented in the community where he lived. He was an acceptable member of the M. E. Church, and in the hour of sickness and death, felt that comfort that nothing but the religion of the Bible can afford. He suffered severely, but manifested the utmost patience and resignation, often remarking, he never knew before that God was so good to him. His friends, though deeply affected, rejoice with the reflection that their loss is his eternal gain.

E. PETTINGILL.

Hartland, June 25.

For the Herald and Journal.

ANOTHER REVOLUTIONARY PATRIOT GONE.

MALON STACY was born in South Wilbraham, Mass., May 11, 1765, and died in South Glastenbury, Ct., April 8, at the advanced age of 85. The natural energy of his character, with extreme love of justice, prompted him at the early age of 15, to volunteer his services in defense of his country's rights. He served three years as a common soldier under the immediate command of Washington, and was chosen as one of the soldiers to be present at the disbanding of the army at New York in 1783. The next year found him at his post, sustaining the liberties for which he had fought in the celebrated "Shay's Insurrection." Again in 1813, when the tocsin of war sounded through the land, he, ever true to his country's interest, shouldered his musket, and marched to the scene of battle, to repel the foreign foe.

BEREAVEMENT.—"O God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more, when God is the operator, who afflicteth not from his heart, nor grieveth the children of men."—M'Cheyne.

Printed by F. RAND Press of G. C. RAND.

BIOGRAPHICAL.

In 1787 he emigrated to the then wilderness of Vermont, where he patiently endured all the hardships, privations and sufferings of the first settlers. About the year 1796 or '7, he turned his attention to the great subject of religion, and under the ministry of the Rev. Mr. Crawford, joined the M. E. Church in Barre, Vt., where he, for fifty years, by faith and practice, defended the doctrines and interests of the church of his choice; he was literally one of its fathers, and was no less remarkable for his hospitality than piety. His house was ever the home of many of our ministers, and he always gave them a kindly welcome, noble principle, firm and well-tried friendship of "good old Father Stacy," as he was often denominated. But he rests from his labors, and verily do his works follow him, for "the good that men do lives after them." His name has not gone down to future generations according to the desire and pride of the world, but his good name, more precious than precious ointment, will live eternally. He survived nearly all his relatives; but few were left to follow him to the grave. For several months previous to his death, he was often weak but slight shocks of paralysis, which rendered him exceedingly infirm, almost helpless—so much so that he would sometimes long to "fly away and be at rest." He lingered until the 1st of April, when he was attacked with influenza, which terminated his mortal career on the 8th. His intellect remained vigorous until the last, never seeming to decay, with his physical strength; he died apparently in great peace of mind, though unable to converse except in monosyllables. But his flesh rests in hope, yea the hope of eternal life "at the resurrection of the just."

By his grand-daughter, N. M. SMITH.

Will the Christian Advocate and Journal, also printers in Vermont, Ohio and Illinois please copy.

NEWBURY FEMALE COLLEGE INSTITUTE.

TUITION.

At a meeting of the Board of Trust of the Female College Institute, June 26th, of the various Committees having been presented and acted upon, it was unanimously determined that the Collegiate Institute should be opened and classes should be formed for the ensuing Fall. A course of study and rates of tuition were agreed upon and adopted; a competent Faculty elected, employed and provision made for the ensuing year, for the payment of their salaries; a contract made with the Trustees of Newbury Seminary for the use of the Seminary building for the Collegiate classes, provision made for the forming new and suitable recitation rooms and for general repairs in the interior of the building—a large portion of which has for years been lying waste; and all needed arrangements were effected for the successful operation of the Institute during the coming year.

It is not the expectation of the Board of Trust that they have no more to do—or, even that the work done by them is above revision. The plan for the partial endowment of the Institute is not yet matured, nor is it proposed to ask the friends of Education for funds until by actual experiment the public shall be convinced that the Collegiate Institute for young ladies, is a want of the times, and that Newbury is a desirable location for such an establishment.

With the efficient and accomplished Board of Instruction secured, and the other needed facilities provided, for the prosecution of the subjoined course of study—a course prepared by gentlemen competent to the task, and which will compare not unfavorably with that of our highest Male Colleges, while the rates of tuition are but a trifle advance upon Grammar school prices—the Trustees are confident that those young ladies who have been accustomed to resort to the Seminary hitherto, and others that have contemplated seeking in other States that thorough and liberal Education for which suitable provision had failed to be made at home, will find it profitable to enter the class of the Collegiate Institute.

EXTRA BRANCHES.

Beginners in Drawing, per term, \$1 00
Crayoning and Advanced Drawing, 1 50
Painting, water colors, 2 00
Monochromatic—25 Lessons, 2 00
Perspective—25 Lessons, 2 00
Oil Painting—25 Lessons, 2 00
Pennmanship with Stationery, 1 00
Vocal Music—25 Lessons, 1 00
Piano, with Instrument, 8 00
German, Spanish, Italian, each, 70
Book-keeping, 70
Surveying, with Instruments, 70

According to an agreement with the Trustees, Scholarships on Newbury Seminary will be available for the studies of the Sophomore and Junior classes in the Institute—but must be presented within ten days of the commencement of the term.

N. B. From the Tuition bills of the children of Evangelical Clergymen, one third will be deducted.

Tuition must be paid or secured on or before the second Saturday of the term. No tuition received for less time than six weeks, except in case of sickness.

BOARDING—including furnished rooms, fuel and washing, either in the Seminary Boarding House or in private families, for \$1.50 per week.

Those wishing to board themselves—very many are accustomed to do—will find convenient rooms near the Seminary building.

FACULTY.

Rev. JOSEPH E. KING, Acting President, and Professor of Latin and Mental Science.

CAROLINE LANE, Preceptress, and Teacher of Painting and Drawing, and the French, Spanish and Italian Languages.

HENRY S. NOYES, Professor of Mathematics, the Greek and German Languages.

Rev. CHARLES W. CUSHING, Teacher of Natural History.

FRANCIS D. HEMMENWAY, Assistant in the Preparatory Department.

SOPHIA W. STEVENS, Teacher of Primary Class.

SOPHIA W. STEVENS, Teacher of Instrumental Music.

The Fall, Winter and Spring terms will commence each eleven weeks. The Summer term, ten weeks. A vacation of one week follows the Fall and Spring terms; of two weeks the Winter, and of five weeks the Summer term.

The Fall term commences August 29th.

SOLOMON SIAS,
JOHN STEVENS,
NEWELL CULVER,
Jos. E. KING, Sec.

Prudential Committee.

Newbury, June 29th, 1850.

INSANITY INCREASING IN OUR COUNTRY.

The Seventeenth Annual Report of the Trustees of the State Lunatic Hospital at Worcester, just published, contains some facts and suggestions well worthy the attention of the community. In the past year, 682 persons have been patients in this Hospital. The average number for the year has been 420,—larger by 45 than a proper complement. The financial condition of the Institution is prosperous, the Report of the Treasurer showing a balance on hand of \$4,742.98.